

SATURDAY, OCTOBER 28, 1876.

[CONFIDENTIAL.]

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SELECTIONS

Empress of India's misdeeds are so fond of their evil habits that they never try to get rid of them. Are not the people of India the subjects of their

VERNA CULAR NEWSPAPERS

Are they not the creatures of the Almighty Creator? The tenderness of heart of the English Govern-

PUBLISHED IN THE PANJAB.

NORTH WESTERN PROVINCES,

and the slave trade, and the human sacrifices, and the loss of human life. The

ODH, AND CENTRAL PROVINCES.

Received up to 21st October, 1876.

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POLITICAL.

Queen and the commencement of that of the Empress. Will

GENERAL

The *Oudh Akhbar* of the 15th October publishes an arti-

cle, communicated by a correspondent, in praise of Lord

Lytton for his minute on the Fuller case. His Lordship's

action forms an epoch in the Indian annals, and is the first

of its kind during the long rule of the English Government

in the country. His memorable minute is not a reprimand

to the Local Government and the High Court alone, but a

warning to the whole European community resident in India.

He may justly be called the Nushirwan of India. His reso-

lution is based on the effacement of all distinction of colour

and creed. It shows His Lordship's anxiety to view with

an equal eye his European and Native subjects, and on this

impartial administration of justice the popularity and the sta-

bility of the Government depend. It is to be deeply regretted

that natives cannot obtain common justice against Englishmen

at the hands of Englishmen—a civilized, enlightened, merciful,

and pious tribe, professing a revealed religion. Mr. Fuller's

case is a typical example of the English administration of

justice in India. Lord Lytton has endeavoured to upset

this long standing evil. But the censure, which his noble action has elicited from his European officers and the Anglo-Indian press, appears to be worse than their injustice. Thus it is apparent they do not value the native subjects of the Empress of India more than the commonest vegetables. They are so fond of their evil habits that they never try to get rid of them. Are not the people of India the subjects of their Majesty? Do they not possess the rights and privileges of a free people? Are they not the creatures of the Almighty Creator? The tenderness of heart of the English Government may be fairly estimated from its putting a stop to the cruel practices of Sati, human sacrifices, and the slave trade, simply because they involved the loss of human life. The rule of the East India Company came to an end in 1858; and the year 1876 has seen the close of the reign of the Queen and the commencement of that of the Empress. Will not even this change free India from her wretched bondage? Will not the Europeans and the natives, the governors and the governed, even now be held equal before the law? Raja Vikramaditya offered himself to a demon to save his people from destruction. But in these days several human sacrifices are offered to gentlemen, and with them justice is also made a victim. Are these the works of the vaunted light of knowledge? Is this what is meant by enlightenment and civilization, that seven murders can be perpetrated in one year, and justice dispensed as in the notorious Fuller case? In times of war passion and excitement get the better of reason and the sense of justice, savage and barbarous acts are accordingly committed, and men are murdered on both sides without pity, as has lately been done at Belgrade. This has thrown the world of Europe in a blaze, and provoked expressions of strong sympathy. A general hue and cry has been raised by the people of Europe to expel the Turks from Asia (apparently Europe is meant), to divide their country among themselves, and to secure freedom for the insurgents from the yoke of the Porte. But in the midst of the people

of several cities in India were cruelly plundered and massacred, and not only did not the love of humanity or Christianity avail to excite any sympathy for the sufferers, but no sympathy was expressed even by the Muhammedan powers. On this the English papers maintain a strict silence. But let the dead lie buried. The murders committed by some blood-thirsty European gentlemen, and the partial decisions of the courts of justice in these cases, deserve a stronger condemnation than the Bulgarian atrocities, because the latter were perpetrated under the influence of hostile feelings, while the former occur in a state of perfect peace and obedience on the part of the people. The honorable task of putting a stop to these atrocious crimes fell to the lot of Lord Lytton. His action should be regarded not in the light of an expression of sympathy with natives, but in that of a noble effort to free the Government of Her Imperial Majesty and the English nation from a grave charge that threatened to impair their reputation. He thus deserves praise and gratitude at the hands of his countrymen and not censure. The writer then proceeds to express his astonishment at the circumstance that the viceroy possesses no control over the High Court. This law surely needs amendment. It is a very serious fault in the administration, if the viceroy can exercise no jurisdiction over the High Court. We are now under the absolute reign of the Empress. It is not well to have a dual government. Two kings cannot rule in one country. The Government would do well to associate a jury of respectable natives with the Magistrate, the Sessions Judge, and the High Court in cases of this kind. At the *post mortem* examination one native hakim and four other natives of respectability should also be present. And an abstract of the whole case after decision should be ultimately sent to the Viceroy for information. These things will greatly help to check crime and violence. There is one more important duty which awaits Lord Lytton. A review of all the murder cases that have hitherto

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happened during the British rule, at least, of those cases that have occurred since His Lordship's arrival, should be made, with special reference to the medical evidence in each. The medical evidence will be found to have discovered in almost every case the existence of an enlarged spleen in the deceased. This review, when complete, should be sent to the various journalists for remarks. These murders, all at present committed, only attest the fury of the individual murderers concerned. The best way to dispose of the unfortunate victims would be to sacrifice them, eight or ten together, in time of pestilence, scarcity, or famine. Thus a double object would be attained, the gratification of the murderers and the averting of a public calamity.

The editor then argues that men (viz., sawars, soldiers, police constables, syces, grass-cutters, coolies, &c.,) who have hard laborious work to do, cannot be subject to a disease such as a morbid enlargement of the spleen. They are, as a rule, strong, robust, able to run, and eat a good quantity of food. The enlargement of the spleen is marked by the unusual swelling of the stomach, the thinness of the body, and the paleness of the complexion. Granted that natives are weak, and Europeans strong and powerful; and that the former die from slight blows: yet as those blows, slight as they are, suffice to cause death, the offender should suffer capital punishment. However, natives are not so weak as Europeans have supposed them to be. After commenting on the love of justice of Shahjahan, Shir Shah, and Jehangir, by way of examples, the editor extols Lord Lytton for his justice, and hopes that Englishmen will abstain from violence in future.

A correspondent of the *Agra Adhikar*, dated 20th October, says that the speech of Lord Salisbury at Cooper's Hill College, denouncing the conduct of the Anglo-Indians, has aggravated the condition of the natives. His Lordship's public denunciation of the want of sympathy on the part of the European officers towards the natives stung the Anglo-

Indians to the heart, who, though perfectly aware of the facts, had hitherto studiously concealed it. Moreover, His Lordship's recognition of the claims of the natives for admission into the Civil Service, and his framing rules and regulations for that purpose, only served to sprinkle salt over the wound. Since then the Anglo-Indians, who form a very strong and influential part of the community, have set themselves to work and to publish all sorts of articles in the public papers with a view to convince the Secretary of State that the impression which he has come to form about their conduct rests on no solid foundation. It has been asserted by an Anglo-Indian paper that Lord Salisbury, in order to arrive at a true knowledge of the state of affairs in India, should have gained his information from the civil officers, and that he was not justified in allowing much weight to the information conveyed to him by the Prince of Wales and his retinue, who came here only for sport, and performed a rapid perambulation of the country, and who only excelled in shooting. But nothing can be a greater mistake, says the writer, than to suppose that the Prince of Wales and his companions came to India for sport and amusement. What really prevailed on them to undertake such a long journey was not the love of hunting or of amusement, but the worthier object of ascertaining the actual condition of Her Imperial Majesty's subjects in the far East. It is in the highest degree creditable to their shrewdness and penetrating observation, that what another would have discovered in a much longer period of time, they found out in a remarkably limited time. The Anglo-Indians who, through the organ of the press, are under-rating their experience, are strenuously exerting themselves from sordid interested motives to depreciate that valuable information which Lord Salisbury has obtained from them. The Anglo-Indians, in referring the Secretary of State to themselves for accurate information on the subject, wished to play themselves the parts both of the plaintiff and witness. Is there any European officer in India who has not long been acquainted with the want of

sympathy between Anglo-Indians and natives? If there is all
 this sympathy and their eyes are fixed on the matter had
 transferred, strenuous efforts are made to suppress it. The
 Anglo-Indians have all conspired to turn truth into falsehood.
 Since the publication of Lord Salisbury's speech above referred
 to, natives have still more fallen in their estimation. These
 instances of European violence which have of late occurred
 fully corroborate this statement. There are men who deny
 the prevalence of any instinctive dislike between the children
 of the soil and their foreign masters. Europeans are in the
 habit of killing natives like dogs and cats. The courts of
 justice look on the payment of a trifling fine—no more than
 the hire paid to labourers for the removal of the corpse of a
 dog or cat—as sufficient atonement for their atrocious crimes.
 There are Europeans more kind than the ordinary run of their
 fellows, who allay their feelings of anger by merely subject-
 ing natives to indignities. But to a native the loss of honour
 is much more dreadful than the loss of life. A magistrate
 orders a man of colour to be taken into custody. An assist-
 ant magistrate orders a man of colour to place a shoe on his head
 in the open court. A joint magistrate kicks and cuffs an
 aboriginal in the court. A European officer sometimes sends
 for a speegee to strike a nigger with his broom. On the
 19th September last an assistant magistrate had ten strokes
 of the cane inflicted on a native. These are, to be sure, the
 unmistakable signs of a perfect animosity between the two sects
 of the community. These tyrannical proceedings of the
 European officers, like those of Nadir Shah, can surely com-
 mand the love and good-will of natives. The Secretary
 of State is aware of the existence of a want
 of sympathy between Englishmen and natives, but what will
 he say when he comes to know of these high-handed pro-
 ceedings of the Government officers? It is to be deeply
 regretted that Lord Salisbury's speech, instead of working
 out a reform in the conduct of these officers, has made it
 worse. If the Government be unable to check the violence

of its officers, let it do one thing, which will be esteemed a great boon by the native public. Let it confer the power of the martial law on those European officers who have an irascible and tyrannical temper like that of Nadir Shah, that the natives may be freed from all fear of being dishonoured because in that case if a native happens to incur the displeasure of a magistrate or assistant magistrate, he will immediately be hanged. The writer then proceeds to assure his countrymen that the intentions of the Government are perfectly good and just, and that all the fault lies with its officers, who in direct opposition to its will, deal so hardly and violently towards the natives. It is the justice of the Government that has made the natives its faithful and loyal subjects. A native officer would never be guilty of those acts of gross disobedience and violence which a European officer so indifferently and fearlessly commits. The writer trusts that the Secretary of State will never prove a dupe to the false and deceitful remarks of the Anglo-Indians.

The same paper writes that if the expenses to the State on account of the Delhi Durbar amount to fifty lakhs of rupees, as has been reported, the imposition of an income-tax upon the people may be looked upon as a matter of certainty.

The *Vakil-i-Hindustan* of the 14th October notices with approval the views of its contemporary, the *Indian Public Opinion*, concerning the Imperial Assemblage at Delhi. The native chiefs have not yet been able to relieve themselves of the heavy debts which the visit of His Royal Highness the Prince of Wales entailed upon them, while they feel themselves called upon to make preparations for another durbar on a still grander scale. This continuous drain upon their resources will eventually weaken their power; and inasmuch as they have proved themselves in times of emergency to be the right arm of the Government, their weakness implies the weakness of the Government also. However, it must be admitted that the durbar will be attended by one political advantage. The continued successes of Russia in Asia have caused an agitation

in Central Asia, and unsettled even the minds of the inhabitants of India. The pomp and splendour of the darbar will have a beneficial effect in confirming the people of the power of the Government. But what good does it promise to the natives? The Queen has now become the Shahanshah or Empress of India; but where are the Shahs in India to be seen, and the significance of the newly-assumed title? The Government should turn its attention on the propriety of conferring the title of Shah on the highest Indian Chiefs, who, although not possessed of that titular dignity, are in every way entitled to it. The Government itself conferred this title on the Nawab of Oudh. This precedent can be followed with much advantage on the present occasion. The feudatory chiefs of India still recollect the unjust proceedings of Lord Hastings in connection with Oudh. The annexation of the province by Lord Dalhousie on the plea of Shah being no issue to the Nawab was a piece of barefaced injustice. The proceedings of Lord Canning in reference to the adoption of an heir by the Nawab were also very unjust. There are other actions of violence and injustice on record also. Lord Lawrence's severely taking the Nawab of Tonk to task, the ill-treatment of the Maharaja of Jodhpur, who was ordered on one occasion to clear out of the British dominions within twenty-four hours by Lord Mayo, and the establishment of the Agency at Alwar, are all instances in point. All these things go a great way in slackening the loyalty and devotion of feudatory India to the British throne. Until something is done in the way of bestowing the title of Shah, and exalting the rank and dignity of the Indian Princes, nothing will make them forget the unhappy acts of the Government above alluded to. A mere darbar can be of no avail by itself.

The editor impresses upon the Government, with great respect and deference, the expediency of making an exception in favour of minor jagirdars, whose income does not exceed fifteen or twenty thousand rupees, from the necessity of

attending the durbar. These gentlemen feeling themselves compelled to keep their former pomp and dignity can, with great difficulty, make the two ends of the sheet meet every year. It will go very hard with them to find themselves called upon to expend the gross income of a year or two at one blow.

The *Benares Akhbar* of the 12th October draws the attention of the Government to the relation existing between itself and the Musalmans of India. It is not seldom that their feelings of malice and ill-will find outward expression in their acts; and sometimes they actually disturb the peace of the country. But no effectual measures are ever taken by the Government to check their recurrence. As the Musalmans have come to suppose that the English Government has intentions of interfering in Turkish affairs, they have determined on memorialising the Queen praying for her neutrality. The Musalmans of Bombay lately gathered at the Jummah Masjid to the number of about a lakh for this purpose, and signed a memorial. It is strange that the Christians of India have not thought of rendering aid to their co-religionists of Bosnia, Herzegovina, and Montenegro, who are subjected to great distress and suffering at the hands of the Turks.

The *Patiala Akhbar* of the 16th October says that the war raging between the Porte and the insurgent states may be looked at from two different points of view. If the war be considered a religious war, it will assume a very dangerous character. But if it be viewed as originating from political or other considerations, it will sink down to the level of an ordinary war. A great deal has been said concerning this war, both by English and native journalists. There are two points which deserve special mention,—the aid which the Indian Musalmans can lend to Turkey, and the circumstance that India is at present under the English Government. As regards the former point, all Musalmans will, beyond doubt, contribute subscriptions for the support of their co-religionists.

But their collections will not come up to any large amount, because the Muhammadan Native States will proceed with great care and caution in the matter. Nor will there be any considerable number of volunteers. The editor is not yet in a position to say what the feelings of the Government will be on the readiness of a number of volunteers *en masse* to depart for Turkey. To turn to the second point, India is at present under the rule of England. The question, therefore, naturally arises, how England is disposed towards the Ottoman empire. If this war is determined to have nothing to do with religion, England will continue to maintain her friendly relations with Turkey as hitherto. But if the war turns out a religious war, great difficulties will arise. Not only the whole of Europe will be in a blaze, but a terrible agitation will be occasioned in India also. The English Government is entitled to the gratitude of the Mussalman community for having maintained an attitude of neutrality so long. There are Mussalmans in India who, in the excess of enthusiasm, have expressed all sorts of sentiments and feelings; But it is not yet easy to guess how far these sentiments fall in with the views of the Government, and how far they are opposed to them. The Mussalmans have enjoyed inestimable advantages under the British rule, and it would, therefore, be anything but right on their part to take any steps in the matter without previously obtaining its permission. The editor assures his countrymen that the Government will never withhold its consent from their affording support to Turkey, but that if they act without previously ascertaining its wishes, it will naturally grow suspicious of their loyalty. However, it must be observed that they are subject to the ruling power, but not their *yakk* or religion; and when their religion is at stake, it will be their imperative duty to do what their ancestors did before, as is evident from past history. But that time has not yet arrived, and therefore the Mussalmans are not justified in taking any steps in opposition to the wishes of the Government.

NATIVE STATES.

The *Agra Akhbar* of the 20th October states that the ball, which the Maharaja of Bharatpur lately gave to the Viceroy at Simla, put His Highness to an expense of twenty thousand rupees. Is not this downright waste of money? But the Maharaja will very probably soon make up the loss by the application of a little extra pressure to his municipal taxpayers.

The *Patiala Akhbar* of the 16th October strongly protests against the order of Sir T. Madho Rao prohibiting barristers from practising in the courts of justice in Baroda.

ADMINISTRATIVE (GENERAL).

The *Aligarh Institute Gazette* of the 13th October, referring to the instructions issued by the Government of India to the several local Governments and Administrations for the curtailment of public expenditure not absolutely necessary, suggests some measures for the favourable consideration of the Government. The appointment of the Judicial Commissioner of Oudh should be abolished. The change will not only be a no evil but a positive good. The jurisdiction of the High Court of the North-Western Provinces should be extended to the province of Oudh. Thus the appeals, which the Judicial Commissioner has now to decide alone, will be decided by the Judges of the High Court conjointly. No one can deny that justice can be better administered by a bench of two or three Judges than by one Judge alone. It is very difficult to rightly apply the present elaborate law, which the infinite variety of the human nature has called forth. Next the editor is of opinion that the pruning knife can be applied with advantage to the Education Department of the North-Western Provinces. There was a time when this department first came into existence, that natives looked upon the Government colleges and schools as stepping-stones to conversion to Christianity. It was no easy task to overcome their prejudices, and to prevail upon them to send their children to the insti-

tutions for instruction. Then it was necessary to encourage the department, if for no other reason at least to meet the demands of the administration for English-knowing men. But now the times have undergone a complete change. The graduates and undergraduates of the university have become so numerous that they have begun to complain of the scarcity of public employment. Natives, if they have not begun to appreciate English education for its own sake, have at least arrived at the knowledge that no appointment in the public service, from the highest to the lowest, can be attained without a knowledge of the English language. A slight acquaintance with English is required even in the performance of the ordinary affairs of daily life. Under these circumstances, the maintenance of the staff of the Education Department at its present strength is not only a sheer waste of public money, but an obstacle to the progress of real national education. The burden of education should be thrown directly upon the people. They should be taught to provide themselves for the education of their children, and the Government should merely aid their efforts. All zila schools, with the exception of three, at Agra, Bareilly, and Benares, should be closed, and only one college at Alshabad should be maintained. The editor also expresses his full concurrence in the views of the *Najm-ul-Akhbar* dated 1st October on this subject (vide *Selections* for the week ending 7th October, 1876, page 543).

The *Benares Akhbar* of the 12th October notices the inexpediency of enforcing any retrenchment of expenditure in the Education Department. The backwardness of education in the North-Western Provinces compared to other provinces is a fact too notorious to require any comment. The comparative apathy of the Government of these provinces to education is amply sufficient to account for this state of things. Sir William Muir did, indeed, take some interest in the progress of education. But again it met with lots and hindrances in the time of his successor, Sir John Strachey. Some concep-

time of his educational policy may be formed from the remarks recorded by him in the review of the Education Report for the year 1874-75. Therein he laughed into scorn his predecessor's action in giving leave to *tahsildars* who exerted themselves in the cause of female education. He also declared Mr. Kempson to be incapable.

To turn to other departments, every official in India within the last fifty years has been of opinion that the inadequacy of pay to public servants is a fruitful source of abuses and evils. Mr. Cust, after an experience of forty years in India, recorded an elaborate minute laying down an increased scale of salaries to the *amla*. According to his recommendation the pay of the collector and magistrate's establishments was increased. His scheme erred on the side of reducing the number of posts, the result of which has been that the *ahlmads* have to take office work home, which is quite contrary to the order of the Government. In the event of an insufficiency of pay the *amla* will be strongly tempted to accept bribes. At the same time the Government should bear in mind that the cost of living has considerably risen, and every article will become dearer with the increase of population. The editor suggests that the Government should make up the deficit by the levy of an income-tax, but an exception should be made in favour of cultivators, and men whose annual income is rupees seven hundred or less.

The *Agra Akhbar* of the 20th October, in the course of an article headed "the reductions in the Education Department," says that no reduction should be attempted in the pay of men getting not more than one hundred rupees a month. The higher officers, such as the principals, professors, &c., can afford to part with a portion of their salary. Let their pay be reduced at the rate of ten or twenty rupees a month. Among the appointments that may be abolished, should be mentioned those of assistant inspectors of schools and of some teachers in the normal schools. The editor is wholly averse to the abolition of any posts of lower teachers.

because it is they who contribute very largely to the popularity of the department.

The *Oudh Akhbar* of the 20th October, referring to the great Exhibition to be held in France, regrets to say that exhibitions of this nature are never held in India. True, the Fine Arts Exhibitions at Simla, Calcutta, &c., are held, where pictures, fruits, &c., are displayed to public view. But since the establishment of the British rule in India to the present day, no exhibition has ever taken place where specimens of all sorts of workmanship and art, not only of country produce but of the whole world, may have been collected together. Among other things the want of exhibitions and shows of this nature is an important cause leading to the decay of art and commerce in this country. It is true that exhibitions rivaling the Paris Exhibition cannot be held very frequently, on account of the enormous expenditure which they involve; but at all events they should be held at intervals of fourteen or fifteen years. But it is advisable or rather necessary to hold exhibitions on a reduced scale, where articles of country produce may be gathered together for public inspection. The editor is far from saying that these exhibitions and shows are the only or even a chief cause of the progress of a country, but they play a great part in conducing to it. It is the imperative duty of all native chiefs as well as the people to start associations and societies for the improvement of arts and encouragement of trade and of commerce; and the Government is sure to lend its material aid.

The editor avails himself of this opportunity to record his strong protest against any extensive reductions in the Education Department as recommended by the *Aligarh Institute Gazette* of the 13th October (*vide* page 587 above). Education has not yet reached that stage in its progress among the natives, when it may be left altogether in their hands.

The *Madrass Advertiser* of the 11th October, in its correspondence column, publishes an article headed "The duty of the

Government in connection with the famine." The writer urges upon the Government and the European officers the propriety of affording relief to the poor inhabitants of the famine-stricken districts. He then gives an account, on the authority of the *Arunodaya*, of the distress of the people, and of the state of rainfall at various districts, menaced by scarcity in the Bombay Presidency. The Government officials have made good police arrangements to prevent the commission of robbery and plunder, but these arrangements cannot be expected to save the people from starvation. In order to save the lives of the poor and distressed, grain should be distributed gratis among them. The levy of octroi duties should also be suspended. So long as these indulgences are not shown to the people, the police arrangements would be productive of evil rather than good. It may be seen from past history that the former rajas were in the habit of storing granaries sufficient to maintain their people for one year. In the event of a dearth or famine grain was given to the poor gratis. But it is a matter of surprise that the wise English Government has departed from this benevolent practice. If the people are enabled to preserve their lives during the time of a famine, they readily forget all the miseries and distresses already suffered by them at its hands.

PRESS.

The *Kashi Patrika* of the 15th October sneers at the independence of the Anglo-Indian Press. Only the other day the *Pioneer* held up to public view an article of the *Amrita-Basdr Patrika*, which justly deserved condemnation, as an example of the unfitness and hostility to the Government of native journalists; but the *European*, a recently started paper at Madras, might have heartily gratified the *Pioneer*. Surely the *Pioneer* does not regard this paper as a proof of the unfitness and hostility to Government of its editor. It would be simply presumptuous on our part, says the editor, to imitate the *Pioneer*, and jump at the conclusion that like the *European* all Anglo-Indian journalists are unfit and

abhorrent hostility towards the Government, which is manifestly
 absurd. The editor need question the ability and politeness
 of the *European* alone. The *European* has poured forth a
 torrent of abuse upon the natives and reviled their religion.
 It has also addressed unbecoming and abusive terms to
 Lord Lytton, simply because his Lordship sees Europeans and
 natives with an equal eye, and does not contrive to suck the
 blood of the natives like the *European*. Alas! is this the
 duty of a public journalist to try to alienate the heart of the
 Government from the people? To gird up the loins to
 widen the breach of hatred and enmity between the govern-
 ing classes and the governed? A national press is generally
 believed to reflect the feelings and sentiments of the nation
 at large. Proceeding on this belief, if the views of the
European were taken to be the views of the whole European
 community, how sad the result would be! That wide gulf that
 separates Europeans and natives, and that the Government
 is so busily engaged in bridging over, would be enormously
 enlarged. But the natives would never be betrayed into
 such an egregious blunder. They are fully alive to the
 great difference that exists between the English gentlemen
 who come out to India in the capacity of high Government
 officers, and those English beggars whom the prospect of
 getting a bellyful of food draws to this country. A glance
 at the conduct of Lord Lytton and other high officials on the
 one side, and of evil men of the *European* type on the other,
 will at once illustrate the difference. The editor trusts that the
 Government will never overlook the conduct of the *European*,
 but inflict a severe punishment, which it so justly merits.
 The Government adjudges severe punishment to a man who
 offends another man, how horribly immense is the offence
 of the man (O! that race!) who has outraged the feelings of millions.
 But if, as regards the Anglo-Indian papers, the liberty of
 the press means that they can fearlessly abuse men, this is a
 quite different matter, and the remark of the *Rivier* that

native journalists do not know how to make a right use of the liberty of the press, becomes true.

LOCAL AND MISCELLANEOUS.

The *Bahar-i-Hind* of the 14th October complains of the neglected state of the Sadar Bazar road in the Mean Mir Cantonments, which is under the charge of the Military Executive Engineer. No ikas and carriages can pass on it. It appears to be neglected, simply because it is not much frequented by Europeans.

The editor also draws the attention of the Government to the wretched accommodation provided for the native soldiers. The British soldiers have beautiful and comfortable barracks to live in, which are very healthy on account of the good sanitary arrangements, and are kept in repairs from time to time. But the houses allotted to the native soldiers are remarkably close, dirty, and unhealthy. This unhealthiness of the houses weakens the native soldiers, and has undoubtedly much to do with the early retirement of native military officers from the service. When a British soldier falls sick, every indulgence is shown to him as regards carriage for airing, comfortable clothes, and so on, but none to the native. The editor does not see any reason for making such an invidious distinction between the British and the native soldier. Has not the latter to occupy the foremost ranks on the field of battle? Lord Napier did much towards ameliorating the condition of the native soldier, but unfortunately it has again fallen into neglect. As the Viceroy and the Commander-in-Chief are believed to visit the barracks of the British soldiers, energetic efforts are being made to show them off to the best advantage. The Viceroy and the Commander-in-Chief would do well to inspect the houses of the native soldiers also.

The editor goes on to contrast the condition of the British soldier with that of the native while thrown into prison.

certain hostility towards the Government, which is manifestly
 absurd. The editor need question the ability and politeness
 of the *European* alone. The *European* has poured forth a
 torrent of abuse upon the natives and reviled their religion.
 It has also addressed unbecoming and abusive terms to
 Lord Lytton, simply because his Lordship sees Europeans and
 natives with an equal eye, and does not contrive to suck the
 blood of the natives like the *European*. Alas! is this the
 duty of a public journalist to try to alienate the heart of the
 Government from the people? To gird up the loins to
 widen the breach of hatred and enmity between the govern-
 ing classes and the governed? A national press is generally
 believed to reflect the feelings and sentiments of the nation
 at large. Proceeding on this belief, if the views of the
European were taken to be the views of the whole European
 community, how sad the result would be! That wide gulf that
 separates Europeans and natives, and that the Government
 is so busily engaged in bridging over, would be enormously
 enlarged. But the natives would never be betrayed into
 such an egregious blunder. They are fully alive to the
 great difference that exists between the English gentlemen
 who come out to India in the capacity of high Government
 officers, and those English beggars whom the prospect of
 getting a bellyful of food draws to this country. A glance
 at the conduct of Lord Lytton and other high officials on the
 one side, and of evil men of the *European* type on the other,
 will at once illustrate the difference. The editor trusts that the
 Government will never overlook the conduct of the *European*,
 but inflict a severe punishment, which it so justly merits.
 The Government adjudges severe punishment to a man who
 offends another; then, how horribly immense is the offence
 of the man (O! that race! does not deserve the noble appella-
 tion of "man") who has outraged the feelings of millions.
 But as regards the Anglo-Indian papers, the liberty of
 the press means that they can fearlessly abuse men, this is a
 quite different matter, and the remark of the *Ranger*, that

native journalists do not know how to make a right use of the liberty of the press, becomes true.

LOCAL AND MISCELLANEOUS.

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The editor goes on to contrast the condition of the British soldier with that of the native while thrown into prison.

The former has every sort of convenience even in the prison. He has *tutti*, *pantalo*, and food to his liking. He has no work to do. He goes to the Church on Sundays. He is allowed to go out for walking in the evening. In short, his imprisonment is nothing more than custody or surveillance. But with the native soldier the case is quite otherwise. He is condemned to a dirty prison. He gets no good food to eat. He has to labour hard throughout the day, — no time being allowed even for the performance of his daily prayers and observances. Thus it is obvious that a native even in the British army is no better off than a slave. There is ample room for improvement in the condition of the native soldier in prison.

An Allahabad correspondent of the *Samaya Vinod*, dated 15th October, bitterly complains of the unjust and high-handed proceedings of the police in connection with the last *Ram Lila* fair in the city, already noticed in the last *Selections*, page 567, *et seq.*

A local correspondent of the *Kavi Vachan Sudha*, dated 16th October, complains of the tortures inflicted by sweepers on pariah dogs in these days in the city of Benares. These rascals catch a dog, tie a string round its neck, and drag it cruelly in the bazars and streets. The poor animal, half strangled, keeps pitifully barking all the time. At this horrible and cruel sight the spectator's hair begins to stand on end. The miscreants cruelly beat the animal with sticks, wherever they see two or three persons standing, and thus press out of the latter a few pice. The animal is then released, but is again overtaken soon afterwards and treated in the same way as before. All this is done in the presence of the police without resistance. It must therefore be inferred that the sweepers are backed by the permission of the Government. But what grave offence have these poor animals done to the State which justifies their subjection to such cruelties and tortures?

The correspondent also speaks of the unjust conduct of the police at the last Ram Lila fair. Instead of attempting to keep order, they themselves unnecessarily harassed and annoyed the people.

The *Kashi Patrika* of the 15th October quotes the *Indian Tribune* to the effect that it is really a matter of great surprise that the Government of India makes an unjustifiable distinction between Europeans and natives in publishing notifications of appointments. At page 527 of the *India Gazette*, dated 30th September last, Part I., the names of Europeans and Eurasians have each the title "Mr." prefixed to them, but the names of the natives are to be seen without the title "Babu" or any other corresponding term.

LIST OF PAPERS EXAMINED

NAME.	DATE.
Alam, ...	September, 7th
Muzul Gazette, ...	9th
Akhbar-i-Alam, ...	October, 5th
Muzul Gazette, ...	7th
Gwalior Gazette, ...	8th
Muzul Akhbar, ...	9th
Marwar Gazette, ...	9th
Sahib-i-Akhbar, ...	9th
Lawrence Gazette, ...	10th
Akhbar-i-Nasim, ...	10th
Muzul Akhbar, ...	11th
Nyer-i-Azam, ...	11th
Benar's Akhbar, ...	12th
Lauh-i-Mahfuz, ...	13th
Khair Khwah-i-Alam, ...	13th
Social Science Congress Gazette, ...	13th
Anand Lahuri, ...	13th
Aligarh Institute Gazette, ...	13th
Anjuman-i-Panjab, ...	13th
Khair Khwah-i-Hindustan, ...	14th
Anjuman-i-Hind, ...	14th
Nar-ul-Anwar, ...	14th
Urdu Akhbar, ...	14th
Lytton Gazette, ...	14th
Toufah-i-Kashmir, ...	14th
Koh-i-Nar, ...	14th
Urdu Akhbar (Ahola), ...	14th
Rahbar-i-Hind, ...	14th
Vakil-i-Hindustan, ...	14th
Rohilkhand Akhbar, ...	14th
Panjabi Akhbar, ...	14th
Nar-ul-Abzar, ...	15th
Kashi Patrika, ...	15th
Miratul-i-Hind, ...	15th
Safir-i-Hind, ...	15th
Samaya Vinod, ...	15th
Oudh Akhbar, ...	15th
Musid-i-'Am, ...	15th
Ahmad-ul-Akhbar, ...	15th
Muraka-i-Tahzib, ...	15th
Akhbar-i-Anjuman, ...	15th
Tahzib-ul-Ikhlaq, ...	16th
Najm-ul-Akhbar, ...	16th
Patiala Akhbar, ...	16th
Vrit Dhara, ...	16th
Khair Khwah-i-Panjab, ...	16th
Khair Khwah-i-Hind, ...	16th
Musid-i-Hind, ...	16th
Jahwa-i-Tar, ...	16th
Dab-dab-i-Sikandari, ...	16th

LIST OF PAPERS EXAMINED.

NAME.				DATE.	
				1876.	
<i>Kavi Vachan Sudha,</i>	...	...	...	October	16th
<i>Karnamah,</i>	...	...	...	"	16th
<i>Rahbar-i-Hind,</i>	...	...	...	"	17th
<i>Lawrence Gazette,</i>	...	...	...	"	17th
<i>Mulla-i-Nur,</i>	...	...	...	"	17th
<i>Shola-i-Tar,</i>	...	...	...	"	17th
<i>Oudh Akhbār,</i>	...	...	...	"	18th
<i>Rohilkhand Akhbār,</i>	...	...	...	"	18th
<i>Safir-i-Bodhānā,</i>	...	...	...	"	18th
<i>Akhbār-i-'Am,</i>	...	...	...	"	18th
<i>Nayar-i-'Azam,</i>	...	...	...	"	18th
<i>Taj-ul-Akhbār,</i>	...	...	...	"	19th
<i>Nūr-i-Afshan,</i>	"	19th
<i>Agra Akhbār,</i>	"	20th
<i>Khair Khwāh-i-Alam,</i>	"	20th
<i>Oudh Akhbār,</i>	"	20th

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